THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare * * * his wonders among all people"* (Ps. 96: 1-3).

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THE "MORMON" MISSIONARY'S MESSAGE.

THAT the "man with a message" has a right to a hearing, all reasonable persons will readily admit, whether that message be political, social or religious. That they are all important cannot be denied, and all in some degree are related to one another.

The "Mormon" missionary comes to the people among whom he labors, bearing a message which is the same to every nation. The anti-"Mormon" spirit has been manifest in all countries, but the "Mormon" elder bears abroad his message, suggesting that there are always two sides to every wall, and always something at the other side. You may perhaps remember the story of the two knights who met in conflict because they differed in opinion as to whether a certain shield was golden or silver. At a late stage of the fight some one came and informed them that the shield was silver on one side and gold on the other. So each knight had the strength of his convictions backing him up, but finally they shook hands over the question. Need I point the moral.

The missionary of this Church who comes to you with a religious tract comes bearing a message of truth—the most momentous message ever brought to man in this age of the world—which is, that the prophecy according to St. John the Revelator, as given in Rev. 14: 6, 7, has been fulfilled. Speaking of the last days he says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the

hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

We can readily see that an angel could not preach the gospel to every nation, kindred and tongue and people. The angel came and restored the everlasting gospel to the earth, and then men were commissioned to go and preach that gospel. This is the work of the "Mormon" missionary, and his message is "the everlasting gospel," and the "everlasting gospel" is God's truth, and God's truth is unchangeable. Truth makes men heroes, develops the civilization of nations, and creates the virtues of Christian commonwealths. Truth revealed of God is truth indeed. These words, "To whom shall we go," have echoed down the ages, and the same response as anciently given is still forthcoming, "Thou hast the words of eternal life.'

From whence should we expect the truth concerning God—His being and attributes—but from God Himself. God the Father, and His Son Jesus Christ, have revealed themselves in this age of the world to that humble seeker after truth—Joseph Smith. He was not satisfied with the mystifying doctrine of the Godhead which the dissenting ministers were teaching. He had a yearning for a true knowledge of His Father in heaven, and of an "Elder Brother" whom he could emulate. He sought to know God and Jesus Christ whom He had sent. He had read the words of James 1: 5, which are, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." So he sought the Lord in prayer, and the Lord answered his supplication. He saw the Father and the Son; the same Father and the same Jesus whom Stephen beheld in earlier days, on the occasion of his martyrdom. And the Father spoke to Joseph saying, "This is my beloved Son, hear him." And Jesus told him, substantially, that His apostles had been put to death—and in what manner the true Church of Christ had been taken from the earth, and that men had arisen speaking perverse things to draw disciples after them—that many diverging sects had been formed by men who had departed from the faith that was delivered to the saints in former days. He was told to join none of these; but if he remained faithful to the charge which was given him, in due season the truth would be made known to him in greater measure, and that he would be the instrument of again restoring the true Church of Christ to the earth. Many things were told Joseph, but these words give in some degree the substance and meaning of what he received in that first vision.

Therein is the beginning of "Mormonism," so-called—to many a stumbling block, to some foolishness, but to many thousands of honest souls it is "the power of God unto salvation." It has changed greatly the theological thought of the whole Christian world, inasmuch as the people dare absorb its teachings, which they do in some degree; yet ever failing to acknowledge the source

from which their more enlightened views are derived. We find all churches and creeds revising their text-books.

The Church of Jesus Christ of Latter-day Saints was divinely instituted. It is founded upon the rock of revelation. It claims the right to receive revelations from the Father in heaven, and Jesus Christ, its Divine head, whenever occasion arises, as in times of difficulty, etc., when human aid is vain. It is then when God is mindful of His saints, and has many, many times, in many different ways shown his loving care and watchfulness over this people. This Church is organized with apostles, prophets, teachers and evangelists, even as the former-day Church was. The Church of God partakes of His Divine nature, inasmuch as it is the same "to-day, yesterday, and forever." Having the same officers, preaching the same gospel, with the same signs following. Through the power of faith the sick are healed, and the poor have the gospel preached unto them without money and without price. The fulness of the everlasting gospel has the fulness of its fruits. Its "first principles" are the first rounds of the ladder whereby we progress in the things of God and go on to perfection. These doctrines are reasonable and in perfect harmony with the word of God.

These elders who come among you receive no material reward for their labors, they maintain themselves, paying their way out of their own pockets, receiving nothing from the Church, buying their own tracts and literature and distributing the same among the people with whom they come in contact, believing in their hearts that it is wrong to preach for hire and to divine for money. They more often suffer persecution and revilings for their "labor of love," than they receive encouragement of any kind from the non-"Mormon" world. But they know that they who would live godly lives in Christ Jesus must suffer persecution, for the servant is not greater than his Master, and men say all manner of evil against them falsely, for they are not of the world. This has been the experience of all the prophets since the world began. Therefore, these humble servants of the meek and lowly Nazarene ask of you nothing more or less than a respectful hearing. Weigh their message—consider their words. These men believe in the Bible, and that truth is always truth.

Remember "That he that judgeth a thing before he heareth it is not wise." The message of "Mormonism" is a message for men, women and children. And for every kindred and tongue and people. Hear ye this thing and judge justly, "For as ye judge so shall ye be also judged."

Salt Lake City. AUBREY PARKER.

VIRTUOUS thoughts and a pure heart; that is what we have to pray God for.

A BISHOP HEALS BY PRAYER.

[ELDER JOSEPH JENSEN, New York City, U.S.A., has sent to this office the following clipping from the *New York Times* of March 14th, 1913. The account of the case of healing which it relates was considered so astonishing that it was sent across the Atlantic by wireless transmission to the *Times*. Elder Jensen's comments are subjoined to the report.—ED.].

"The Rt. Rev. A. F. Winnington Ingram, Bishop of London, has just made public the following remarkable experience:

"In the course of his mission at St. Paul's Church, Knightsbridge, he received a letter from a mother about her daughter, who was lying seriously ill from a nervous breakdown. The girl had heard the Bishop preach before she became ill, and begged her mother to send him a request for prayer. 'We are told by St. James,' wrote the mother, 'to send for the elders of the church, who will anoint the sick with oil, and the prayer of faith will save the sick.'

"The Bishop's narrative of what followed is thus reported in *The Guardian*, a church paper:

"Within twenty minutes I was in the room. The poor little child had been raving and shrieking during the afternoon. At first it seemed almost unlikely that it would be possible, without frightening her, to pray for her and carry out the directions of St. James; but this extraordinary thing happened: As I went into the room I said: 'Do you know me, dear?' 'Yes,' she said, and slipped her hand into mine. She had not slept for a long time. With the mother and nurse I knelt by her bed. We had two prayers; then I anointed her forehead with oil, prayed for a blessing on it, placed my hand upon her head and gave her my blessing. At that moment she sank back into a deep sleep, slept for hours during the night, and—thank God!—if it be His good pleasure, she is now on the highway to recovery.

"I knew that evening that Jesus was personally with us. I could not help thinking of the raising of Jairus's daughter. It seemed almost the same thing over again. This little girl believed in prayer. Her petition had not been sent in, but was offered by her bedside, and will be offered again to-night."

"When I read this," says Elder Jensen, "the thought that came into my mind was this—The people of England, with few exceptions, have refused to believe that we possess the power of healing. Will they treat their own Bishop of London with the same lack of faith? Is it not surprising with all the sickness and suffering which the Bishop of London must have witnessed in his life that he so lately finds out the power of prayer, and discovers the vital importance and value of the little paragraph in St. James (5: 14, 15) that we have been preaching to England for over seventy years? Will the faithful members of his flock answer him as they have answered

us, by saying it was merely personal power, a hypnotic influence he carried, or say that the girl was really not sick, or will they ask for a doctor's certificate to show that she was sick and that she improved with prayer? Will they bring up the countless silly reasons they have brought up for us to answer, now that their own Bishop of London preaches healing by prayer, and the power of anointing with oil?

"You will notice that the girl was suffering from a nervous breakdown. Now, it is a common experience that people of a nervous temperament can be calmed by some and not by others. I think if one but looks about, he will find among his own friends those who, when angered, become extremely nervous, and yet there may be a member in their own family who has a particular gift in being able to calm them best. Notice, too, in this case the Bishop stood high in the girl's estimation, for she had heard him preach—he would be just the kind of person whose presence would calm a nervous person. Contrast, then, if one will, the healing by the bishop with the thousands upon thousands of testimonies our saints have throughout the British Isles. Diseases of all kinds, cases that have baffled doctors, that have been given up by them—persons apparently lying upon their death bed have been made well by the anointing of the elders of this Church. Almost every family in the Church has a living testimony of the same. To those who know, the contrast will be plain enough.

"Note, too, that the Bishop has not taught these people that the laying on of hands will heal a person—they have called upon him because they learned from the purer source of their Bible that such gifts should exist.

"This appealed to me so strongly that I am sending you the clipping, which may perhaps make interesting reading for the readers of the *Star*."

ATTRACTIONS OF HOME.

HOME! what a hallowed name! How full of enchantment and how dear to the heart! Home is the magic circle within which the weary spirit finds refuge; it is the sacred asylum to which the careworn heart retreats to find rest from the toils and inquietudes of life.

Ask the lone wanderer as he plods his tedious way, bent with the weight of age, and white with the frost of years, ask him what is home. He will tell you it is a green spot in memory; an oasis in the desert, a centre about which the fondest recollections of his grief-oppressed heart cling with all the tenacity of youth's first love. It was once a glorious and a happy reality, but now it rests only as an image on the mind.

Home! the name touches the soul and strikes every cord of the human heart, as it were, with angelic fingers. Nothing but death

can break its spell. What tender associations are linked with home! What pleasing images and deep emotions it awakens! It calls up the fondest memories of life, and opens in our nature the purest, deepest, richest flow of happy thought and feeling.

Next to religion the deepest and most ineradicable sentiment of the human soul is the love of home. Every heart vibrates at the sound of the name. It binds us with a spell which neither time nor change can break; the darkest villanies which have disgraced humanity cannot neutralize it. Gray-haired and demon guilt will make its dismal cell the sacred urn of tears wept over the memories of home, and these will sometimes soften and melt into tears of penitence even hearts of adamant.

Ask the little child what is home. You will find that it is all the world to him, he knows no other. The father's love, the mother's kiss, the sister's embrace, the brother's welcome, throw around home a heavenly halo and make it as attractive as the home of angels. Home is the spot where the child pours out all his complaints, and it is the grave of all his sorrows. Childhood has its sorrows and it grievances, but home is the place where these are soothed and banished by the sweet lullaby of a fond mother's voice. Was Paradise an abode of purity and peace? or will the New Eden above be one of unmingled beatitude? Then in a manner "the Paradise of Childhood, the Eden of Home," are names applied to the family abode. In that paradise all may appear as smiling and serene to childhood as the untainted garden did to our first parents in their innocence.—*The Echo* (American).

"HAVE YOU EVER DONE ANYBODY ANY GOOD?"

It is intensely interesting to study the religious aspirations and ideals which, however vaguely, dominated the lives of our ancestors in their heathen days. The folklore of Scandinavia made so deep and lasting an impression on Englishmen that to this very hour we call the days of the week by the names of the gods and goddesses of our Scandinavian and Tentonic forefathers. We can scarcely speak to one another without using words which recall their religious traditions and legends. Some of these are very striking and enshrine pofound truth, reminding us that God has never left Himself without witness and that there is a Light which lighteth every man that cometh into the world. For example, the great and gracious god Odin or Woden (after whom we name the fourth day of the week Wednesday), was looking the little light-hearted elves "through and through with his serious eyes," when they began impulsively to defend themselves, crying out, "Oh! indeed, Odin, we are not so very wicked; we have never done anybody any harm." "Have you ever done anybody any good?" replied the father of the gods. What a startling inquiry is that! How amazing it is to learn that our savage forefathers, thousands of

years ago, knew that the God of heaven and earth asked such a question as that. Men still excuse themselves from doing their positive duty on the ground they "they have never done anybody any harm." Students of the New Testament must instantly be reminded that a similar question was asked by the Divine Master Himself when He dwelt among men. "And Jesus said unto them, I ask you, Is it lawful on the Sabbath to do good or to do harm? to save a life or to destroy it?" He also taught that to neglect to do good is to do positive harm, to fail to save a live is to destroy it. There can be no neutrality in the eternal war between light and darkness. He who refuses to fight on the side of Christ is on the side of the devil. "He that is not with me is against me," exclaimed Christ, "and he that gathereth not with me scattereth." Our Lord cannot tolerate neutrality, even a benevolent neutrality. What he demands is not innocence, but virtue. He cannot be satisfied with mere negations. Our duty is positive. We are commanded to "follow Him," to imitate Him. This is the description of His life. He "went about doing good." Are we doing good? But we prefer to make the old heathen question the title of this article. Instead of quoting the words of our Lord, we quote the words of our heathen ancestors who, if we are found unfaithful, will stand up in the Judgment to condemn us as the men of Tyre and Sidon will stand up to condemn the orthodox and self-complacent Jews.—SELECTED.

"MORMON" MISSIONARIES' MISSION.

Our mission in this world to-day,
Is just to teach mankind the way
To gain the gift God has in store
For all His children, rich or poor.

He makes no choice of worldly fame,
Of education, wealth or name;
But gives to all this simple plan
To follow Him, the "Son of Man."

To live our lives in such a way
That we are not ashamed to pray
To Him above, and ask for light
To guide our weary feet aright.

That we may feel within our soul,
That we will reach the heavenly goal,
And gain while in this world of strife,
The gift of God, Eternal Life.

Our Savior's plan is very plain,
He says, "We must be born again,"
And then receive that holy light
That shows mankind the path that's right.

London. —FLOYD S. LEAVER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 29, 1913.

EDITORIAL.

TESTIMONY FROM SECTARIAN SOURCES.

A PERIODICAL called *The Christian Work* (New York), some time ago published a letter which was written by a Congregational minister who quitted his calling to engage in the profession of law. He tells us that his father and grandfather were Methodist preachers, and naturally he would have inclined to that society, but during his collegiate days he became aware that he could not work in that organization without feeling hampered in the freedom which he sought, and which he seemed to think he could find more fully in the Congregational fold; and hence his connection with the people of that faith. In his letter he gives the reasons which led him to leave the ministry, and we quote him as follows, according to the *Literary Digest* (New York):

"Some of the pastoral tasks came natural to me, I was at my best in them. Others were anything but natural, and I made it my task to exercise these that I might be an all-round, good minister. * * * But I was learning slowly that there is a traditional system, as strong as a stone wall, and far more formidable than the Methodist organism, which gradually forces a minister into a certain rut. Unconsciously it walls him in; his vision, which was large, is stifled, and he will fight in vain, if he fights at all, for freedom. And the very people who condemn the minister for his narrow life are the ones who perpetuate the system.

"I am not complaining about the remuneration of my profession. * *, * My complaint is against the system which makes the minister, when publicly spoken of, a superman; when privately spoken of, a weakling. I have tried to believe that this isn't so, but it is, and even in this village and in this church people by their conception of the ministry have made the minister a small man.

"* * * I didn't think of these things at first. I thought that the trouble was in the ministers themselves, and that the comments which came to my boyish ears were justified. But I have come to see that many big ministers have unconsciously fallen victims to the system. A minister owes his position to popularity, and popularity with the average congregation can be bought only at the price of conscience. We compromise our big tasks with popularity, and we prostitute our manhood upon its altar.

"The last reason I suggest to you for leaving your church is a

spiritual one. The thought of these other things mentioned have strangled the spiritual freeness which I used to enjoy. To myself my sermons no longer sound as sermons having authority. They are crowded and pinched to please, and compromise rather than condemn and inspire. I have compromised with my conscience, and I have compromised with my intellect. There is always a wide chasm between my genuine thoughts and my words. The virtue of an elocutionist may deceive the congregation, but it cannot deceive oneself.

"I believed that I was called to preach. Perhaps God called me to preach for a few years and then go elsewhere. Any way, I am going. I want a freer conscience and a freer life. I honestly believe that my life will be more efficient. * * *."

This quotation is lengthy; but one more brief would fail to give the reader a proper understanding of certain conditions apparently widespread which affect modern Protestantism, according to the testimony of one of its ministers; and, as a commentary on the fulfillment of certain prophecies of the Bible, nothing can be more effective than the statements and admissions of this ex-clergyman. The state of affairs which he portrays as existing in the sectarian world at present, is the natural outgrowth of the seeds sown—of the policies and practices adopted by sectarian ministers of the gospel themselves in earlier times; and of the teachings which we hear from many of the pulpits of Christendom at present. Ever since the days of the Reformation denominational sects have been multiplying until they are now very numerous. Their chief claims to an existence is that they accommodate the diverse views which men hold on religious matters, and so by having a variety of religions of the alleged Christian order, one can take his pick and choice according to his preference, and the good (!) results of this accommodating arrangement are, so they say, that some souls may be gathered into the church who otherwise would fail to identify themselves with it, not finding a congenial religious society whose principles harmonize with their feelings. The church thus being divided practically into a large number of social clubs, well patronized by the people so long as enough of them exist not to render it necessary to trench greatly on private religious opinion.

The clergy have been responsible for the organization of these accommodating societies, which were founded in the first place to harmonize with their own peculiar and private opinions concerning religious matters, and thus they took the lead in trimming the gospel of Jesus Christ to suit human likes and dislikes, and now they in turn find that their teachings must be further trimmed to suit the likes and the dislikes of the people. These facts make manifest that there now exists a condition of society religiously which Isaiah (24: 2) depicts as follows: "And it shall be as with the people, so with the priest," etc., or, reversing the proposition, "as with the priests, so with the people."

By the division of the Church of Christ into many sects and factions to accommodate clerical opinion, and by an enforced demand that clerical teachings shall be made to accommodate the opinions of the church laity, sectarianism has worked out for herself a most powerful testimony of the truth of the message which "Mormonism" brings to her. Priests and people are alike in dishonoring God's word to suit the sentiments of humanity—to make it accommodate the likes and the dislikes of men.

Of these days St. Paul (II. Tim. 4:3, 4) writes that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Should any reader be disposed to question the application of these scriptures to present times, let him turn back to the beginning of these remarks and read carefully the testimony given by a sectarian minister respecting conditions as he found them in the religious world, and then judge for himself with respect to the truth of our contention that they do so apply.

His presentation of the evils of sectarianism is not surpassed in effectiveness by any arraignment of its evils ever made by a "Mormon" elder in this land, or in any other.

T. W. B.

LITTLE CHILDREN AND THE SACRAMENT.

MANY years ago, in the midst of a blind and pernicious religious sentiment that condemned unbaptized infants to endless perdition, the Prophet Joseph Smith revealed the truth that "Little children are alive in Christ, even from the foundation of the world," and that if parents will repent and be baptized "and humble themselves as a little child, they shall all be saved with their little children." In harmony with this truth, Sunday School officers and teachers have been instructed to give to each enrolled child, according to his age and understanding, every privilege of participation in the benefits of the principles and ordinances of the gospel, including the partaking of the Sacrament of the Lord's supper. Whether the child was born in the Church or not makes no difference. He is worthy, through the atonement of Jesus Christ, to partake of the Sacrament.

In a short time, however, children begin to "arrive unto the years of accountability before God, and are capable of repentance." The "law unto the inhabitants of Zion or in any of her Stakes which are organized" requires that "children shall be baptized for the remission of sins when eight years old, and receive the laying on of hands, and shall be taught to pray and to walk uprightly before the Lord."

Our attention has been called to one or two instances where little

children, non-members of the Church, though regular attendants and members of the Sunday School, have been peremptorily refused the Sacrament almost the first Sunday following their eighth birthday. The result has been that the little ones' feelings were hurt. Thinking they were being deprived of a privilege their classmates were permitted to enjoy, they felt humiliated and grieved, so much so, in fact, that they discontinued their attendance at Sabbath School. Their parents, too, sympathizing with their children, felt resentful, and insisted upon their children's absence from the association wherein the Sacrament was administered.

Now this is truly a case where "The letter killeth but the spirit giveth life." The law of the Lord is given for the *salvation* not the *condemnation* of mankind. Evidently these children had not received the proper training from their parents in regard to the first principles of the gospel; and it may be, that even the teachers had fallen short of their duty in this respect. Be that as it may, a spirit of tolerance manifested in gentle and wise instruction in regard to the importance and necessity of baptism would have been more efficacious than a rigid enforcement of the law. Teachers will more seldom err in showing mercy and forbearance than in rigid enforcement and harshness when dealing with those who need instruction in God's word.

We do not wish to be understood as advocating a disregard of the age of baptism as named by the Lord, but rather as urging a more earnest effort in instructing children in the fact that as the years of accountability come upon them, the partaking of the Sacrament should have a new significance; in so doing, they witness their willingness "to take upon themselves the name of Christ, and to keep His commandments." Though they may not obey the ordinance of baptism, if the significance of the Lord's supper is properly understood by them, they will refrain of their own choice from partaking of the Sacrament. In so doing the sting that comes from the teacher's prohibiting it will be avoided.—Joseph F. Smith, David O. McKay, Stephen L. Richards, in the *Juvenile Instructor*.

MINUTES OF BIRMINGHAM CONFERENCE.

The Birmingham annual conference was held May 18th, 1913, at the Latter-day Saints' Chapel, corner of Booth Street and Sycamore Road, Handsworth, Birmingham. There were in attendance: Elder E. Taft Benson, Acting President of the European mission; Elder Fred R. Woolley, of the Liverpool office; Elder Wiley S. Collett, of the Sheffield conference; Elder Ray Jones, of the London conference; Elder William H. Griffith, of the Manchester conference; President Warren S. Tew and twenty-two elders and one lady missionary of the Birmingham conference.

The opening session commenced at 10:30 a.m. There were present about one hundred and fifty saints and friends. Opening hymn, "Come, listen to a prophet's voice." Prayer was offered by Elder Andrew Wilson. Singing, "All hail the glorious day."

The sacrament was administered by Elders Harry V. Graham and Allen C. Mortensen, during the passing of which the hymn, "Rev'rently and meekly now," was sung.

President Tew welcomed all present, and said the gospel which we teach is the plan of salvation.

Elder Samuel D. Wilstead spoke on the ordinance of baptism, giving many scriptural references, and bore a humble testimony to the truth of this latter-day work of God.

Elder Joseph A. Bodily spoke on the resurrection, and quoted many passages of scripture to substantiate the doctrine. By living a Christ-like life, our reward will be a resurrection such as Christ obtained.

Sister Lizzie Bennett rendered in a very creditable manner a solo, "As the dew from heaven distilling."

Elder William Burrows took for a subject the free ageney of man both in this life and in the spirit world, and explained how the gospel was taken to the spirit world, and then spoke of the vicarious work for the dead that is being done on earth in God's temples, that the dead as well as the living may have the privilege of accepting the gospel. His testimony of the work of Christ was very convincing.

President Tew thanked the people for attending the meeting.

The congregation sang, "Softly beams the sacred dawning." Benediction by Elder George W. Lunt.

The second session commenced at 2:30 p.m. by singing the hymn, "Praise to the man." Prayer was offered by Elder Wiley S. Collett. Singing, "Come, come, ye saints." There were in attendance about two hundred and fifty people.

President Tew then presented the general and local authorities, who were unanimously sustained.

Elder Fred R. Woolley compared the work done by the elders with that of the ministers of the world. We do it in the spirit of love, while they make it a profession. Referred to the fifth article of faith, and gave an instructive discourse on divine authority.

Elder James M. Jones spoke on the continuous necessity of apostles and prophets in the Church. Showed the lack of unity that exists in the world, and its misconception of the personality of God.

Elder Joseph E. Webb gave excellent reasons for accepting Joseph Smith as a prophet of God. Compared the organization of the Church of Jesus Christ of Latter-day Saints with that of the Church founded by the Savior. Referred to some modern archæological discoveries which substantiate the Book of Mormon his-

tory, and thus they attest the claim of the Prophet Joseph Smith respecting the divinity of that book.

Brother Charles Edwards rendered in a pleasing manner a solo, entitled, "Galilee."

Elder Wiley S. Collett spoke on the fruits of "Mormonism," and the joy the gospel brings to those who live it. Dwelt on the bonds of love that join the Latter-day Saints together.

The closing hymn was, "Arise, O glorious Zion." Benediction by Elder George C. Loveridge.

The evening session commenced at 6:30. There were present about three hundred and seventy-five souls. The congregation sang, "I'll praise my Maker while I've breath." Prayer by Elder Luther H. Haderlie. Singing, "The Spirit of God like a fire is burning."

President W. S. Tew read the elders' labor report for the last six months.

Elder William A. Wells said that the purpose of the elders in coming to this country was to explain the gospel of Christ as He taught it when on the earth. Showed that this gospel, or "Mormonism," came from Christ or it could not exist under the opposition it has met. The same authority, he said, that existed at the time of Christ exists at the present time, with all the blessings pertaining thereto. He bore a strong testimony to the truthfulness of the work.

President E. Taft Benson stated that he was exceedingly grateful for the privilege of being present at this conference. He talked on the mission of Christ, and the great love the Savior had for the human family. "Mormonism" is founded on this principle of love, and said that charity, or the love of God, is that which lights the way, and makes our burdens easy. It is by that power that the Church of Jesus Christ of Latter-day Saints stands at the present time.

Elder William Woodyatt rendered very acceptably a solo, entitled, "Calvary."

President Tew then dwelt upon the personality of God, showing that the Father and the Son are separate and distinct persons. There was a time when the Savior did not hold all power, and at that time it would have been impossible for Him to have been the Supreme Being. By studying the life of the Savior one can determine the character of the Father, because Jesus was in the express image and likeness of the Father.

Closing hymn, "Guide us, O Thou great Jehovah." Benediction by Elder Leland F. Pilkington.

On Saturday, May 17th, 1913, President E. Taft Benson met with President W. S. Tew and the elders of the conference in a Priesthood meeting. The reports of the elders' labors were submitted, and many encouraging remarks and valuable instructions were given.

JOSEPH E. WEBB, Acting Clerk of conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast (Irish conference), Wednesday, May 21st, 1913, when seven souls were added to the fold of Christ. President S. H. Cornaby and Elders George F. Wells, James L. Madsen, John A. Empey and James B. Gray officiated.

Mutual Improvement Association Outing.—The Mutual Improvement Association of the Hull branch (Hull conference) spent Whit Monday at Welton Dale. The outing was much enjoyed, and all returned home with pleasant memories of the events of the day.

Successful Socials.—On Tuesday evening, May 6th, 1913, a successful farewell social was held in Forester's Hall, Hull (Hull conference), under the auspices of the Sunday School, in honor of Brother Harry Cross, who will soon depart for Zion. A most interesting program was rendered, after which refreshments were served. In appreciation of Brother Cross's labors in the Sunday School the elders, saints and friends presented him with a suitable token of their respect.

On Saturday May 24th, 1913, a successful farewell social was held in the Exchange Building, High Street, Walsall (Birmingham conference), in honor of Elder William A. Wells, who has been honorably released from missionary duty. Elder Wells was presented with a beautiful suit case as a token of esteem by the members of the branch. The interesting exercises were enjoyed by all who were present.

District Meeting.—An interesting district meeting was held in the Blyth branch of the Newcastle conference, Sunday, May 4th, 1913. President Cyril Duffin and four elders were in attendance. After the regular opening exercises President Duffin explained that the authorities of the Church hold office subject to the voice of the people, after which they were unanimously sustained. Elder Haworth W. Roberts said God has again spoken from the heavens. In all dispensations previous to the Christian, God gave revelations to His prophets. When Christ was on the earth He gave His apostles instructions concerning the work of God; and so it ever will be. A duet was sung by Sisters Lilly Andrews and Polly Silverton. Elder Fredrick J. Bradshaw spoke on the apostasy, showing that many false doctrines had crept into the church through false teachers, and the organization had been changed. President Cyril Duffin said Christ began His ministry by calling men to repentance. The "Mormon" elders are doing the same kind of work, and do not ask people to give up what truth they already possess, but to accept more. Said all the principles and ordinances of the gospel are essential to salvation.

Branch Conferences.—On Sunday, May 11th, 1913, a branch conference was held in the Latter-day Saints' Chapel, St. Michael's Road, Northampton (Birmingham conference). President Warren S. Tew and four traveling elders were present. The opening session commenced at 2:30 p.m., and after the usual opening exercises and the administration of the sacrament, the authorities of the Church were presented and unanimously sustained. President Tew then spoke upon the sacrifices the Latter-day Saints are called to make, and emphasized the importance of the principle of tithing. Elder William H. Woodyatt said that a life in a sphere before this temporal one is not only attested by the scriptures, but is reasonable. Elder James M. Jones showed the obligation and method of being baptized. The evening session was called to order at 6:30. President Tew asked the many saints and friends present to support the speakers with their faith and prayers. Elder Luther H. Haderlie commented upon the history of the gospel, and said that with the coming of Christ salvation was placed within the reach of all mankind. Elder William Burrows explained the belief of the Church with reference to the atonement made by the Savior, and proved from Holy Writ that it is only through Jesus that we can ever hope to enter the kingdom of our Father. President Tew related incidents in the life of Christ which tend to show the importance that He laid on man's acceptance of the gospel. For this reason we could only expect the same plan to be again given to mankind before the coming of the Lord.

A branch conference was held in the Pudsey branch (Leeds conference), Sunday, May 18th, 1913. President Melvin J. Benson and five traveling elders, all of whom had previously labored in Pudsey, were present. The speakers at the two sessions were Elders J. Morgan Lake, branch president, Edwin D. Hoover, George Cannon Lund, Willard E. Rigby, Edwin E. Pinckney and President Benson. All bore testimony to the truthfulness of the gospel and spoke upon the principles of the same. The meetings were well attended and were made particularly interesting by the rendition of special music by Miss Florence Briggs and Elder William D. Hoover. The Pudsey branch is in a thriving condition. The elders and saints are united and a good spirit prevails among them.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XVI.—Expulsion of the Saints From Missouri. (Concluded.)

Textbook: One Hundred Years of Mormonism (Evans), pp. 253-283, exclusive of pages 271-76, which will be given in connection with next lesson.

II. The Exodus.

1. Treatment of the saints at Far West by the army.

2. General Clark's address.
3. Preparation to leave Missouri. (a) General feelings of the saints. (b) Wise directions of President Young.

III. Efforts to Obtain Redress.

1. *Of the Legislature.* (a) Document formed by the saints. (b) Effect on the Legislature. (c) "Report" published 1840-41. (d) Appropriation bill passed by Legislature to cover expenses of driving saints from their homes
2. *Of the national government.* (a) Joseph appointed to go to Washington. (b) Visit to the President. (1) Result.

IV. The Cause Committed to the Great Judge.

1. The responsibility for the Missouri Persecutions.
2. Missouri during the Civil War.
3. Jackson County during the war.

THE MISSIONARY'S LIFE.

Far from home as a wanderer willing you travel
A message is yours, God-given, divine,
Life's skein of old error by faith to unravel
And make Gospel truth in its glory to shine.

From my heart in its fulness comes treasure of blessing,
For one a brave worker—one faithful and true,
A Zion-born son through the Priesthood possessing
The right to teach nations, old truth to renew.

A mission to fill in the land of the stranger,
Where fathers and mothers dwelt ages before;
Be this your high honor, knowing no fear or danger
But trusting in God and the Truth evermore.

Henry W. Naisbitt.

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